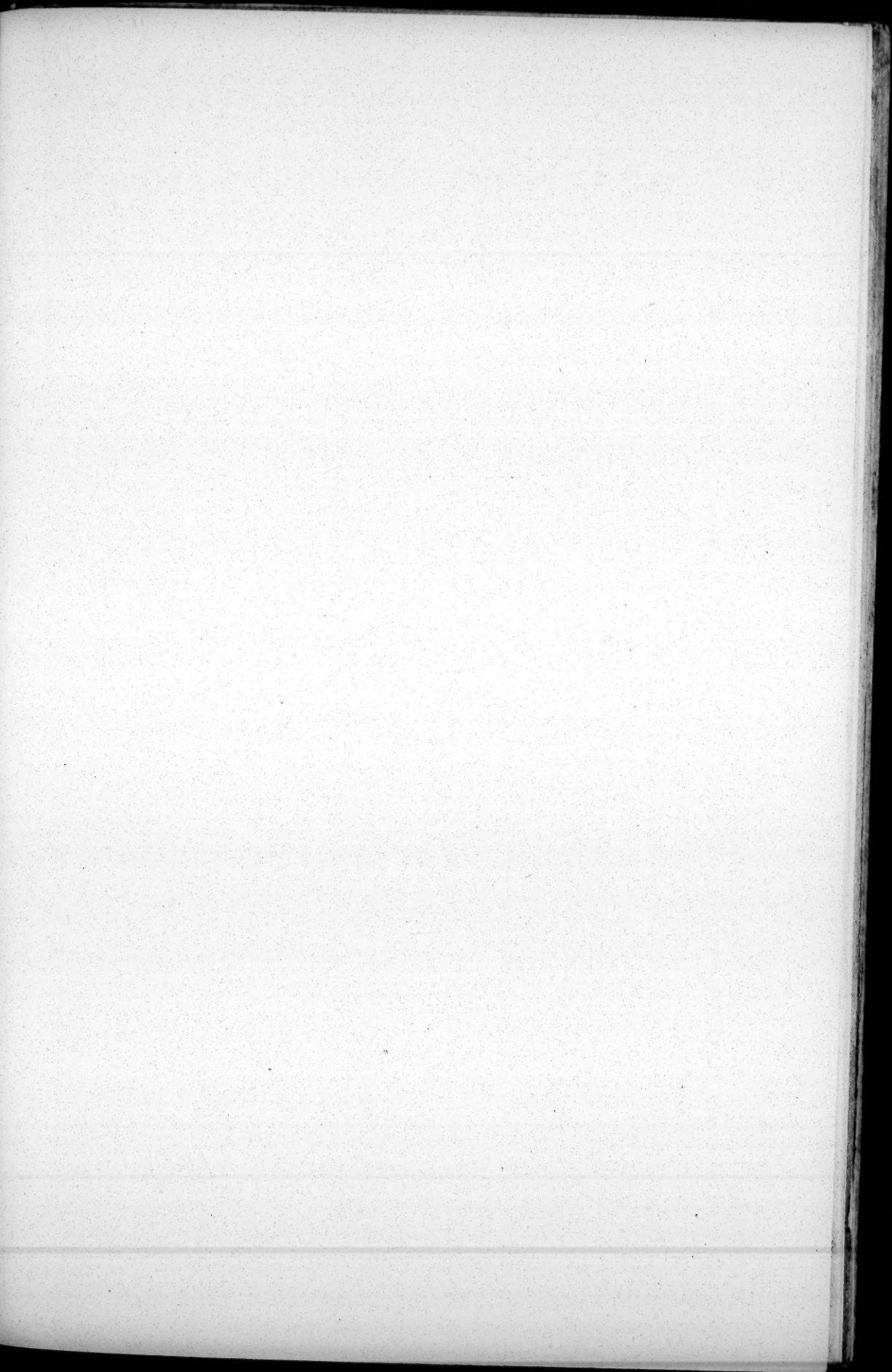


MUSEVM
BRITAN
NICVM





525.e.76.

1 January 1752.

The New-Year's Gift

OF THE

PRINCIPAL of *Hertford College* to his SOCIETY,

Being One of the

PUBLIC LECTURES

By Him Read

To the YOUNGER PART of it,

In Discharge of his Office of

PUBLIC LECTURER

In THAT COLLEGE.

THE
JOURNAL
OF
THE
AMERICAN
MEDICAL
ASSOCIATION
PUBLISHED WEEKLY
CHICAGO, ILL.
JANUARY 1, 1910
Vol. 31, No. 1
PUBLISHED BY THE
AMERICAN MEDICAL ASSOCIATION
535 N. Dearborn St., Chicago, Ill.

T O T H E
S O C I E T Y.

--- *Hoc Quidam non bellè: Numquid ego Illi
Imprudens olim faciam Simile?* Hor.

THE Characters of *Theophrastus* are such Natural Resemblances of Man *Uninstructed*, *Unobserving*, *Unreflecting*, that they will ever be read with *Pleasure*; and the Meannesses, Indecencies, and other Improproprieties which the *Author* dislikes in the *Behaviour* of those who are the *Subjects* of them, are set before the *Reader* in such a Light, as infallibly to induce him to dislike them too, and must therefore be read with *Profit*.

But yet, I think it may be easily perceiv'd, that these Characters are not, generally, *Finished* Pieces. For, in Several of them, there are *Strokes*, which are much better suited to a *Different* Character, than to *That* of which they now appear a part; as if the *Author* had been drawing the Character of a *Particular Person*, who, whatever might be his Natural *Bent*, and General *Manner*, had yet something in him, that, as it were, *Differenc'd* him from *Himself*; which the *Author* might Continue, in his general *Description*, that the *Person Intended* to be describ'd, might more certainly be known. Or, having

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ing let it flow, together with his Other Thoughts, into the Character intended to be General and Uniform, might afterwards Neglect to *Displace* it, tho' it was not to *Stand* where it did.

Again, there are Other Characters, of which, tho' all the Parts are well *Suited* to the Character intended to be Drawn, yet would not these have been plac'd in that *Order* in which they are found, if the Piece had receiv'd the Author's *Last* hand. A right *Disposition* of Thoughts is requir'd of the Writer in all *Compositions*. These will not be rightly *Dispos'd*, if those, which have a *relation* to one another, are not made to *follow* one another, and in proper *Connexion*. There is an Instance of This in the Character of the *Covetous* man now before us. In the first Line, *He demands a month's Interest within the month*, and then intervene Ten parts of his Character, that have no relation to *Usury*, before he *Demands a consideration for delay of Payment, whether of the Principal, or Interest, beyond the day appointed for Payment; and also, the Interest of the Interest from the time it was due*: A *stroke* of Character, surely, that ought to have had no Other Place, than the very *next* to That, wherein he *Demands the Interest within the month*. The Same Rule is to be Observ'd, whether the Composition be a *Theme*, or a *Declamation*, or an *Oration*, or a *Sermon*, or a *Studied Letter*. In *Conversation* indeed, and in *Ordinary Letters*, which
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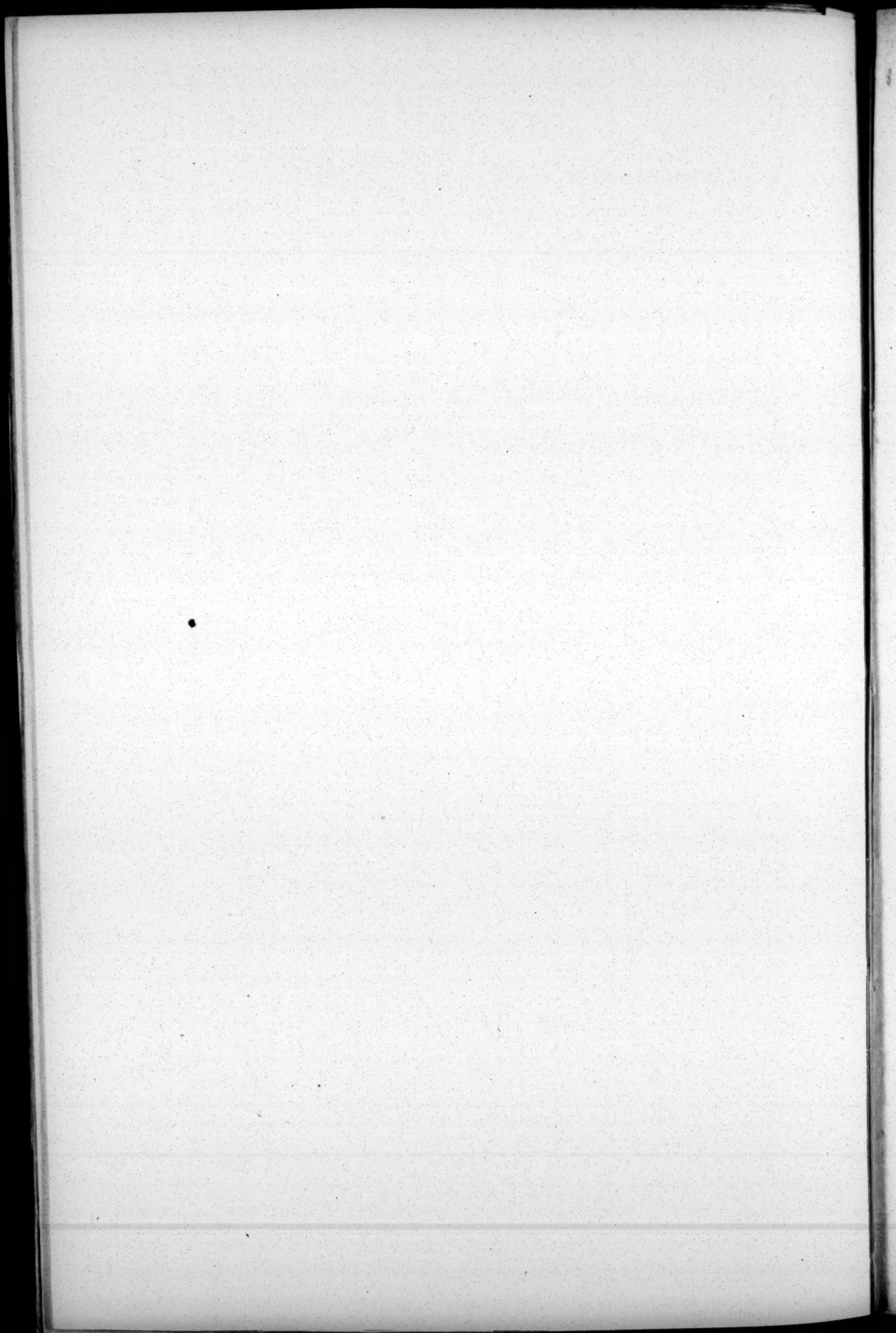
are in the *room* of Conversation, it may be Otherwise; because, in Conversing, one delivers one's thoughts as they occur.

There are *Editors*, who think it Incumbent on them to Defend *Every* thing said by the Author they have undertaken to Publish; whether, from general Admiration, they have contracted such a *fondness* for him, that they cannot see the least fault in him; or think it a *Discredit* to their Parts or Learning, if they cannot find out more *Merit* in the favour'd Writer they are so well acquainted with, than Others, who have taken pains to be as well acquainted with him, can Discover, I cannot tell. But, after all, there will be *Defects* in the *Finest* Writers, as there will be *Sin* in the most *perfect* men. And, whatever may be said to hide or palliate these Defects, tho' much *Ingenuity* or *good Nature*, in saying it, may Appear; yet the *Defects* will not Disappear. Defences *insufficient* are not Defences. The Result will be this at Last. Where there are found more *Graces* and Beauties, than *Blemishes* and Defects, we justly celebrate the Performance. And, I think it rather for the Praise of *Theophrastus*, to have it said of him; if his *Invention*, if the *first run* of his Thoughts towards forming a particular Character was so *affecting*, to what advantage would the Drawing of it have appear'd, if he had had *Opportunity* to have review'd it, and retouch'd certain parts of it,

VIII

it, and *Dispos'd* the whole in an easy Transition, and naturally connected *Order*, than, at all Events; and throughout, to have defended him in such a manner, and to such a degree, as could only manifest the *Partiality* of his Admirer. If *Homer*, universally allow'd to be *Bonus*, is yet said *aliquando dormitasse*, to have sometimes *Nodd'd*; let *Theophrastus* be excus'd, if, in the midst of an infinite Variety of beautiful Sentiments most ingeniously display'd, there appear in him to have been *Inattention* to a few particulars. He was a very *Old man*, as may be seen in his Preface, when he writ these Characters; and might the more easily have fail'd of Exactness; or might not have had *Health* or *Leisure* to Revise what he had written; or not *Acuteness* enough to have done it effectually, if he had attempted it. And what Excuse I am making for the *Author*, I should be glad might be allow'd to *myself* his *Translator* and *Commentator*, and for the same *Reasons*.

With respect to the *VERSION*, I do not say it is necessary, that all *Greek* Authors should be attended with *Versions* so *Literal*; or that they should have any *Versions* at all; but, if *Any*, if they are not thus *Literal*, they should, at least, as truly express the *Sense* of the Authors, as if they *were* thus *Literal*; which very often they do not; and which, whether they do or no, He, who, in Learning this Language, shall use himself to translate his Author thus literally,



ly, will the soonest *discover*; and, if there hath been a *mistake* in the *Sense*, will be the best able to *rectify* it.

I would, therefore, Advise *every* Scholar beginning to learn this Language, to translate his Author thus *Literally*, word for word, as far as the different *Idioms* of the *Greek* and *Latin* Languages will permit; and, whereas there is, generally, but *One* word, which is *the proper* one, to express the true *Meaning* of the *Greek* word in any Sentence, to render the *Greek* word, by *That* Latin One, which he thinks is so. Nobody can say, the Learner will not understand the *Sense* of his Author, as well in this *Close* way of Translating, as in the *Looser*; and 'tis certain he will understand the *Language* of his Author better.

Tho' I write to *Learners* only, yet, I hope, I shall not give Offence (so long as I do not give Advice,) to the *Learned* in this Language, if I adventure to say, I could wish, when any of them become *Writers*, and especially *Controversial* Writers, and bring, for proofs or illustrations of what they advance, *Quotations* from *Greek* Authors, they would *Condescend* to translate the same in this *Literal* manner. For, it may be, when they shall have taken the *Pains* to do this, (and it will require pains,) they may *themselves* find reason to think the *Quotation* is not to their purpose. The Reader also, will be more certain in what *Sense* precisely the Writer understands
the

the *Terms* of the *cited Passage*, which *may* have, and, perhaps, comparing one thing with another, *must* have, a Different Meaning. The *Elder* Reader, who may fairly be reckon'd a good Scholar, may have forgotten some of the *Greek* words he once well knew, and will like to have his Memory *Refresh'd*. And the *Younger*, who is as capable of Judging of the *Force* of the Argument as the *Writer* himself, may not have, as yet, apply'd himself so closely to the Learning of this Language, as to be greatly skill'd in it, and will be glad to have his Knowledge *Improv'd*. And Such may be the *Indolence* of the One, and the *Volatility* of the Other, that they will neither of them care to have the Course of their Reading *Interrupted* by turning *Lexicons*. For, if the Point *Contended* for by the Writer be evinc'd, supposing the *Quotation* to be truly *Cited*, and truly *Render'd*, it will be time enough, after the Perusal of the Treatise, to have recourse to the *Original*, and to the *Context*, to see whether it be truly cited and render'd or no, and accordingly to *Establish* it, or *Dismiss* it. Without such *Condescension* in the Writer, I will not Promise that what is written will be much read, which, yet, the Authors are *Interested* should be much read, if they would have it much approv'd. On these Occasions the *Version* may be of the *Greek* into *Latin*; or, of the *Greek* into *English*, into which it will run more easily; but, if into *Latin*, the *Greek* being a Language very *Elliptical*, what

Latin

Latin words will be necessary to be inserted to supply the *Deficiencies* of the *Greek*, may be put in *Italicks*, as in the *Specimen*.

As to the NOTES and OBSERVATIONS on this Character of *Theophrastus*, These are given in *English* with Design, 1. To Introduce and Countenance the Practice of *Illustrating* and writing *Comments* on *Greek* and *Latin* Authors in Our Own Tongue, as the *French* have done in *Theirs*, to the making *Their* Language almost an *Universal* Language: and 2. To Invite, and Encourage Our Youth to *Read* these Authors in great plenty; which they will be the more *Inclin'd* to do, when they shall find them *Explain'd* in a Language not wanting *Itself* to be explain'd, to their great, and speedy Improvement in Literature; too much discourag'd, as they are, and have been, by the incompetent Assistance given them by foreign Interpreters and Commentators, in *Latin* often *Unauthentick*, often less *Intelligible* than the *Text*, often *Explanatory* of what is *Easy*, and *Elusory* of what is *Difficult*.

And, Whereas, in Publishing *Classic* Authors, whether *Greek* or *Latin*, there are usually a multitude of *References* from the *Text* to *Various Readings* in the Margin, not one in ten of which can possibly be the *True*, I assure the Reader, I will *Refer* him only to what the following *figures* do denote.

*

1. De-

1. Denotes a *Greek* word in the *Author* not found in the *Lexicons*.

2. A Different *Sense* of the word in the *Author* from any yet given of it in the *Lexicons*.

3. A better *Latin* word to express the *Same Sense*, that is given of the *Greek* word in the *Lexicons*, than is there given.

4. A better Etymology, or Account of the *Original* of words, than is found in the *Lexicons*.

5. The *Similitude* between the *Greek* and *English* IDIOM, whereof the Instances are innumerable.

6. The *Similitude* between the *Greek* and *Latin* IDIOM, whereof the Instances are very rare. The *Dissimilitude* will appear from the *Version*, as often as That varies from the *Letter*, or supplies the *Ellipticalness* of the *Greek*.

7. Such Various *Readings* only, as, being preferr'd, are taken into the *Text*, with *Reference* made to the *Reading* which is rejected; or such as may admit of *Doubt*, which is to be preferr'd.

The Other *Notes* are Such as tend to explain the *Sense* of the *Author*, or improve the Scholars Subject to the Lecture in the *Knowledge* of the *Greek* Tongue, always supposing *Some* of them to come to the University low in School-Learning.

What *Difficulty* is not explain'd, is confess'd to be not *Understood*, and to be given up to the Ingenuity of Others, to try what they can make of it.

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THEOPHRASTUS
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A LITERAL VERSION
OF THE *GREEK* INTO *LATIN*,
AND WITH
NOTES AND OBSERVATIONS
IN *ENGLISH*.

A7

ΠΕΡΙ ΜΙΚΡΟΛΟΓΙΑΣ.

Η δὲ μικρολογία ἐστὶ φειδωλία ⁴ ὅτι δια-
 φέρεται ὑπὲρ τὸν καιρὸν. Ὁ δὲ μικρο-
 λόγος, ὁ ποιῶν τις, οἷος ἐν τῷ μὲν ἡμιω-
 βόλιον ἀπαιτεῖν ἵππιν ⁵ οἰκίαν. Καὶ συσσιτῶν,
 αἰεθμεῖν πόσας κύλικας ἕκαστος πέπωκε. Καὶ
 ἀπαρχεῖσθαι ὅτι ἐλάχιστον τῇ Αἰγέμειδι τῶν σω-
 δειπνούντων. Καὶ ὅσα μικροῦ τις περιάμνηται
 λογίζεσθαι, ὅτι πρῶτα φάσκειν ὅτι ἄγαν. Καὶ οἰ-
 κέτε χύτραν ἢ λαπάδα ὅτι χαλᾶξοντος, εἰσπρά-
 ξαι ὑπὸ τῷ ἐπιτηδείων. Καὶ ὅτι γυναικὸς ὅτι ἀπο-
 βαλῆσθαι ὅτι τείχεαλλον, οἷος μελαφέρειν τὰ σκεύη,
 καὶ τὰς κλῖνας, καὶ τὰς κίβωτους, καὶ διφᾶν
 τὰ χαλύμματα. Καὶ εἰάν τι πωλῇ, τοσοῦτε
 ἀποδοῦσθαι, ὅτι ὥστε μὴ λυσιτελεῖν τῷ περιεμέ-
 νῳ. Καὶ ὅτι ἐκ αὐτοῦ εἰσάγει ὅτι σκολοραγῆσαι ἐκ
 ὅτι αὐτὸς κήπε, ὅτι ἀφ' ὅτι αὐτὸς ἀγρὸς προδου-
 λῶσαι, ὅτι ἐλάαν ἢ φοῖνικα ὅτι χαμαὶ πε-
 πτωκότων ἀνελεῖσθαι. Καὶ οὗτον ὅριος δὲ ὅτι ἵπ-
 σκοπέεισθαι

*De ea specie Avaritiæ qua quis
res parvas magni æstimat.*

I*stiusmodi* autem Avaritia est tum Appetitio, tum Parsimonia pecuniæ præter Occasionem. *Istiusmodi* verò Avarus est talis quis, qualis intra mensem semiobolum ad domum postulet. Item unà cum aliis cibum capiens, quot quisque biberit calices numeret. Item ex convivis minimas Dianæ primitias offerat. Item quæcunque parvo *empta* quis emens æstimat, ea omnia dicat esse nimio. Item ubi famulus ollam vel patinam fregerit, *fractæ pretium* è victu exigat. Item ubi Uxor æneum crinale amiserit, *talis est* qualis apparatus, & lectos, & capsas transferat, & tegumenta perscrutetur. Item siquid vendit, tanti vendat, ut ementi non profit. Item non sinat *aliquem* ficum edere de suo horto, nec per agrum suum proficisci, nec olivam vel palmulam ex iis quæ humi ceciderunt *de terrâ* tollere. Item *fundi* terminos quotidie observet

σκηπεῖσθαι ὁσημέρας, εἰ ἀφαιρῶσιν οἱ αὐτοί.
 ὁ Δεινὸς ὅ καὶ ὑποσημερίαν πρᾶξαι, καὶ τό-
 κων τόκον. Καὶ ἐστῶν δημόσις, μικρὰ τὰ κρέα
 ὁ κόψας πρᾶθῆναι. Καὶ ὁ ψωνῶν, μηδὲν πριά-
 μενος ὁ εἰσελθεῖν. Καὶ ἀπαγορεύσθαι τῇ γυναι-
 κὶ, μήτε ἄλλας χρᾶν τι, μήτε ἐλλύχνιον, μή-
 τε κύμινον, μήτε ὀρίθανον, μήτε οὐλάς, μήτε
 σέμματα, μήτε θυλήματα. Ἀλλὰ λέγειν ὅτι
 τὰ μικρὰ ταῦτα πολλὰ ὅτι ὁ τοῦ ἐνικουτοῦ.
 Καὶ τὸ ὅλον δὲ, τὸ μικρολόγων ἢ τὰς ἀρ-
 γυροθήκας ὁ ἐστὶν ἰδεῖν εὐρωπώσας, ἢ τὰς κλέεις
 ἰωμύδας. ὁ αὐτὸς δὲ φορβυῖται ἐλάττω τῶν
 μικρῶν τὰ ἱμάτια, καὶ ἐν ληκυθίων μικρῶν
 πάνυ ἀλειφομύους, καὶ ἐν χρῶ κερομύους,
 καὶ ὁ τὸ μέσον τὸ ἡμέρας ὑπολυομύους, καὶ
 πρὸς τὰς γραφεῖς διαλεινομένους, ὅπως τὸ ἱμά-
 πον αὐτοῖς ὁ ἐξὶ πολλῶ γλῶ, ἵνα μὴ ῥυπαί-
 νηται ταχύ.

observet an iidem permaneant. Solers etiam
 solutionis ultra diem dilatae præmium exi-
 gere, & usuram usuræ. Item populares con-
 vivio excipiens, cum minutas carnis portio-
 nes secuerit, *easdem iis* apponere. Item Ob-
 sonia emens, nihilo empto, *domum* ingredi.
 Item Uxori interdicere ne falem mutuò det
 alicui, neque lucernam, neque cuminum,
 neque origanum, neque molam falsam, ne-
 que vittas, neque suffimenta; imò verò di-
 cere quòd hæc parva sunt multum anno *re-*
deunte. Et totum *ut dicam*, videre est eo-
 rum, qui res parvas magni æstimant, & ar-
 genti thecas situ obfitas, & claves rubigine
 obductas; & Ipsos quidem gestantes Vesti-
 menta parvis minora, & ex ampullis oleariis
 valde minutis unctos, & intra cutem tonfos,
 & medio die discalceatos, & contententes a-
 pud fullones, ut vesti *Suæ purgandæ* multam
 terram adhibeant, ne citò sordida reddatur.

N O T E S

A N D

O B S E R V A T I O N S.

Mικρολογία, *parva rei aestimatio*, from λόγος *ratio*, λογίζομαι *rationem in eo, computo, aestimo*. μικρολογία, *orationis tenuitas*, from λόγος *sermo*, λέγω *dico*.

Φειδωλία, *tum Appetitio tum Parsimonia*] THEOPHRASTUS must be suppos'd to intend, that the following *Instances* of this *Sort* of Covetousness should agree with the *Definition* of it: but if Φειδωλία be translated *Parsimonia* only, even the *first* Instance will not. For, though a Desire to *Increase*, and a Fear to *Lessen*, proceed from the same *Temper*; and where One is *Certain*, the Other is *Likely*; and, where Both are not, the Character is not *Uniform*; yet are These *Different* things, and must be *Distinctly* consider'd. I have, therefore, ventur'd to translate the word as above, *Presuming* this to be the Author's *Meaning*, since *all* the *Instances* he produces are *agreeable* to it. The Single Question is, Whether any of the *Lexicons* Authorise this *Interpretation*? Now, I declare, I am very little concern'd, Whether They do or no. If the Author doth not speak *Properly*, unless the Word be so Interpreted, I seem to have the *Author's* Authority for so Interpreting it: which, in explaining Writers in the Learned Languages, shall always satisfy Me. For, I take it for granted, they write *Sense*; and I must find it out if I can. The Later *Lexicographers* have

**

Inter-

Interpretations of Words, which their *Predecessors* had not. I use the *Assistance* of the *Earlier* and *Later*, and rejoyce when I find in Either what I want. When *They* do not Help me, they Leave *Me* to help *Myself*. And, in this case, I look upon *Myself* to have as much a Right to *Imagine* what is the *Meaning* of a Word in a Sentence, consider'd together with what precedes and follows, as any of *Them* under the same difficulty. However, in *Constantine*, I find, under Φειδωλία, amongst other words importing *Sparingness*, *Avaritia*. This is too *general* a Term, and otherwise *improper* to be us'd in this place: but, being deriv'd from *aveo* to Covet, there will be no harm, I think, if *appetitus* an earnest desiring or reaching after, (*One* of the *Species* of *Avarice*, as *Parsimony* is the *Other*,) be substituted in it's room. And again, one of the words by which *Suidas* explains Φειδωλός is περιψήφῳ *nimiūm exactus calculator*, who calculating minutely what is to be gotten, as well as what is to be saved, must have his attention and *Appetite*, as well to getting as saving.

4 Τὸ Διάφορον *pecuniæ*] τὸ Διάφορον neut. of Διάφορος, primarily, a *different thing*. In exchange of commodities, That which was of the *Lesser* value was to be made of *Equal*, by a *different thing*, by something *else*. When *Money* became that *different thing*, and the *difference* in the value was paid in *money*, τὸ Διάφορον came to signify *money*. Thus in *Ecclus.* c. 7. v. 18. μὴ ἀλλάξῃς φίλον ἐνεκεν Διὰφορον, *Com.* on *Hesyc.* which is translated "Change not a friend for any *Good*," but should be, "for any *Money*." This translation is justify'd by the following words in the same

same verse: "neither a faithful Brother for the Gola of Ophir."

ὑπὲρ τὸ καιρὸν,] primarily, *præter occasionem*, beyond what was fit or proper at the time; and secondarily, *supra modum*, the bare circumstance of *Unseasonableness* often making that *Measure* immoderate, which would otherwise be reasonable.

5 τοῦτο ΤΙΣ οἷος ἀπατεῖν ἐπὶ τῇ οἰκίᾳ, *such A ONE as to demand of [him] at the House*] ΤΙΣ say the *Lexicons*, after τοῦτος, is redundant. Not so, when compar'd with the *English* Idiom.

ἐν τῷ μηνί, *within the month*] *before* the month was quite up, and the Interest due; or, *so soon after* the expiration of the time, as that it might be doubted, whether it were expir'd or no. The μικρολογία consists in putting out to *Use* so little a Sum, in calling *on purpose* for so small an Interest, and in being so solicitous not to exceed the *Time* at which it might be demanded.

ἡμιστόλιον] for Interest. The *Romans* also receiv'd Interest by the month, on the *Kalends* or *first day* of the month, call'd by *Hor. Tristes Kalendæ* to the Debtor. The *Centesimal* part is said to have been the Interest per *month*; and this *produce* in Lending is call'd τόκος, what it *brought forth*.

οἰκίαν] of his Debtor. A Person less solicitous might have waited till he should have met him *abroad*. The μικρολόγος calls at his *House*, that he might not excuse himself from *present* payment, by pretending he had not so much about him; or, it may be, to see whether he was not run away. I have not inserted ἐλθὼν, (so much approv'd by *Cassaubon*,) in the Text, because a Demand could
not

not be made *at* the House without *coming* thither.

Συσσιτῶν] He is *Interested* in the thing, Whether he Entertain at *home*, or pay a Share of the Reckoning *abroad*.

5 Ελάχισον τῶν σπονδαιπνέντων] *the Least of the Guests*: Less than any of the Guests have been observ'd to Offer, when he, in his turn, hath supp'd with any of them. *Sacrifices* were Publick or Private. *Publick* were offer'd by Pontiffs, Priests, and other Ministers; *Private*, by Persons in their Own Houses, to the *Lares*, and *Other Deities*. Ἀρτεμις might be a *Household Deity* in some Families. If any part of the Entertainment was caught in *Hunting*, it was natural to Offer to the Goddess that Presided over *That Diversion*.

• Περάμυρος] at his request, and for his Use. Περάμυρος, tho' of the Present tense, signifies, as of the Imperfect, τις περάμυρος the person *buying*, i. e. who *bought*.

5 Πάντα εἶναι ἄρα] *they are all too much*.

5 Κατάξαντος] *having Broken*.

5 Αποβαλόντος] *having Lost*.

1 Τρίχαλκον] Since this word is not found in the *Lexicons*; since probably it doth not signify a single piece of money of the value of 3 χαλκοί, as δίχαλκον doth a piece of 2 χαλκοί, it no where appearing that there was any such piece of money coin'd amongst the *Greeks*, any more than a piece of the value of 3 farthings amongst us; since the ὀβολός, containing only 8 χαλκοί, could not be divided into 3 equal parts; since this word, however, is said to stand, as it does, in all the Manuscripts and Editions of *Theophrastus*;

phraſtus; and there is no Authority produc'd for a *Various Reading*; nor any Conjecture offer'd that *Improves* the Senſe beyond that given in the Tranſlation; Q. Whether *τρίχαλκον* may not be ſuppos'd to have been overlook'd by the *Lexicographers*, and to be rightly tranſlated *æneum crinale*, the *braſs pin* with which Women kept up their *Hair* in a knot? a thing peculiarly belonging to the *Wife*, of the *Loweſt Value*, and eaſily to be Loſt where the *Search* is made for it, from *τρίχος* and *χαλκός* the *Braſs* of the *Hair*. Obj. Since there is found ſuch a word in *Jul. Poll.* as *πεντέχαλκον* ſignifying, not *one* piece of money of that value, but *πέντε χαλκῆς*, why may not *τρίχαλκον* be here us'd to ſignify, not *One* piece of money of that value, but *τρεῖς χαλκῆς*? Anf. 1. It ſeems more natural, that the *Search* ſhould be made for a *Single* thing. 2. The *Covetous man's Wife* may better be ſuppos'd to have had no *Money* to *Loſe*. 3. When *Theophraſtus* (c. 28.) makes the *Miſer* give his *Wife* money to go to market with, and to give her no more for this purpoſe, than 3 eighths of an *οβολός*, it is his manner to call this ſum not *τρίχαλκον* but *τρεῖς χαλκῆς*. And, 4. tho' *πεντέχαλκον* be found in *Jul. Poll.* yet *τρίχαλκον* is not. But, if it be contended, that neither of the words will part with their *χ* to either in the ſuppos'd *Composition*; and that, to make *æneum crinale* the true verſion, it ſhould have been *τρίχόχαλκον*; will a *Compound* of *τρίχος*, and *ἄλκον* the *Neut. part.* of *ἄλκω*, which, *Stephens* ſays, if it be found, will ſignify the ſame as *ἀλάλκω auxilior*, deriv'd from *ἀλκή robur*, *auxilium*, the *Support* of the *Hair*, be Admitted? for the Tranſlating it *trichalcum* is only a *Confession* that
the

the Translator knew no better : But rather than acquiesce in *That*, I would suppose, with *Duport*, the word should be read τρίχακτον, *pedten*.

ὅιος] i. e. τοῖστος οἷος.

Ἀποδοῦναι] vendere, to give away from One's Self to another, which, when for a consideration, is to sell.
3 abalienare.

5 Ὡς μὴ λυσιτελεῖν τῷ πριαμῶν, so as not to pay the Purchaser the *Expence* of purchasing. 4 Δύω solvo, τέλος *impensa*. It won't pay.

5 οὐκ ἔτε] no not. Not so much as.

1 Συκωτραγῆσαι, *ficum edere*.

7 ἐλάαν, the *fruit*, is taken into the Text, and ἐλαίαν, the *Tree*, is thrown out.

Επισκοπεῖν, *invisere*. Ἐπισκοπέω, before εἰ, *obervo, video*. 5 Επισκοπεῖσθαι εἰ, to see if.

5 Δεινὸς δέ,] then, he is a terrible fellow to &c. *Hesych.* explains this word by the following, φοβερός, ἐσραμμῆρος, δυνατὸς, πανῆργος, ἱκανός. And *Theophrastus* seems to use the word in all these Significations in different places. φοβερός he is a terrible fellow to &c. i. e. one whom you may justly be afraid to have to do with, he is so sharp and exacting. ἐσραμμῆρος he has the address to &c. δυνατὸς he can do it, i. e. he can permit himself to do it however shameful it may be. πανῆργος he has the Art, cunning, or skill to do it: *Callidum* quicquid placuit jocofo condere furto, δεινὸς κρύπτειν. *Solers* nunc Hominem ponere nunc Deum, δεινὸς ποιεῖν. ἱκανὸς aptus, idoneus, δεινὸς εἰς κακίαν ἀπάγεσθαι aptus abduci, qui abducatur, in malum.

Πράξαι] the same with εἰσπράξαι.

Κρέα] for κρέατα Apoc.

5 Κόψας] *having cut.*

Οψωνῶν] *ad opsonia emenda egressus.*

5 Εἰσελθεῖν] *to come in.*

Πολλά ἐσι] *are a great deal. Magna sunt i. e. multum sunt. Πολλά signifies adverbially multum, and here adjectively, and singularly multum, as in this Latin, Adde parum parvo magnus acervus erit.*

5 Τῷ ἐνιαυτῷ] *a year, or the year sc. περιφερομένης coming about. These Little things are a great deal a year. How much a year, so much a year.*

5 Τὸ ὅλον] *sc. εἰπεῖν. To say all. Or, the whole.*

6 Ἐστὶν ἰδεῖν] *est videre, one may see.*

ἐν ῥεῶ] *for χροῶ, within the skin, so very close, as to make even the blood start, that it might be so much the longer before they should have occasion to be shav'd again.*

5 Τὸ μέσον τῆς ἡμέρας] *the middle of the day, which was 3 or 4 hours sooner than other people did this, they not doing it till the time of their Cæna. The Shoes would last the longer.*

ὑπερσολυμένους, *subterfutos quoad calceos, i. e. discalceatos. υποδεομένους subterligatos quoad calceos: hence ὑπόδημα calceus.*

5 Ὅπως ἔξει] *that it shall have. Ὅπως for ἵνα not only with a Subjunctive, but with a future Indicative also.*

τῇν *sc. γραφικῶς: hence, probably, Nap of Cloath.*

ἵνα μὴ ῥυπαίνηται πάλιν, *ut non citò fordida reddatur, or not want to be clean'd again soon. If ῥυπαίνω have a contrary Sense, and signify also purgo, as saith Constantine, this might better have been render'd, ne cito iterum purgetur: but, as he cites no authority for the use of this word in this contrary Sense, it seems*

seems to have it, no otherwise, than by an *Abusio Vocis*, in the same manner as any one might bid his Servant *dust* his Coat, i. e. *clean* it from the dust.

As I have not the Vanity to offer these Notes and Observations to the Publick *magisterially*, as supposing any of them to contain any thing *Decisive*, but only as the Thoughts or Conjectures of the *Publick Lecturer*, imparted to his *proper Class*, as they occur'd to him in the Course of his preparation for the *Lecture*; so, I hope, I shall be secure from any peevish *Diminutions* of their *Significancy*, whilst I Invite, as I do, all Serious men wishing the *Improvement* of the Youth of this Place in the *Learned Languages*, to tell me, in a *candid* manner, of any *Exceptions* they may have to any thing here Noted or Observ'd.

And, tho' nothing be more Common, than for One Studious Person to Observe (whether in Matters *Obvious*, or needing *Penetration*,) what Another hath Observ'd before him, without *Borrowing* it of Him, or being *Indebted* to him for it, but Owing it purely to his *Own Invention*, and not his *Memory*; yet, since his Memory may possibly have *help'd* his Invention without his *perceiving* it; if any one hath any *Claim* of this kind upon Me, I readily *Release* to him what he *Demands*, as to a *Prior Possessor*: for so long as the Publick will *still* have the Benefit of it, if it be of *Any Value*, the *End* intended, the *Advancement* of Learning, will be *equally Answer'd*.



F I N I S.

